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ABSTRACT

Showing awareness of the problems and the definition of priorities, this booklet summarizes Council of Europe activities and issues surrounding the intercultural training of teachers of migrant children from 1977-1983. Chapter 1 charts milestones in the Council's activities on the integration of migrants. Chapter 2 delineates terms of reference, methodology, and strategies of the working party on the training of teachers. Chapter 3 discusses language problems, plurality of approaches, and political differences in both theory and practice of the intercultural approach. Chapter 4 outlines 13 proposals for intercultural education which involve the entire school community: teachers, teacher trainers, administrators, pupils, parents, and the community as a whole. Proposals include use of art as a medium for communication and the symbolic role of the presence of mother tongues in the school. Chapter 5 considers teacher training stemming from political commitment and covering the whole education system, using a combination of methods, involving the intercultural approach in both theory and practice, and providing conceptual and methodological tools and teaching resources. A concluding section presents recommendations to member states on the training of teachers in education for intercultural understanding in a context of migration. A list of 32 publications is appended. (NEC)

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Training teachers in intercultural education?

The work of the Council for Cultural Co-operation (1977–83)

by Micheline Rey

Strasbourg 1986

Illustrations by Philippe Poussière,
and Manuel Grau (p. 42)

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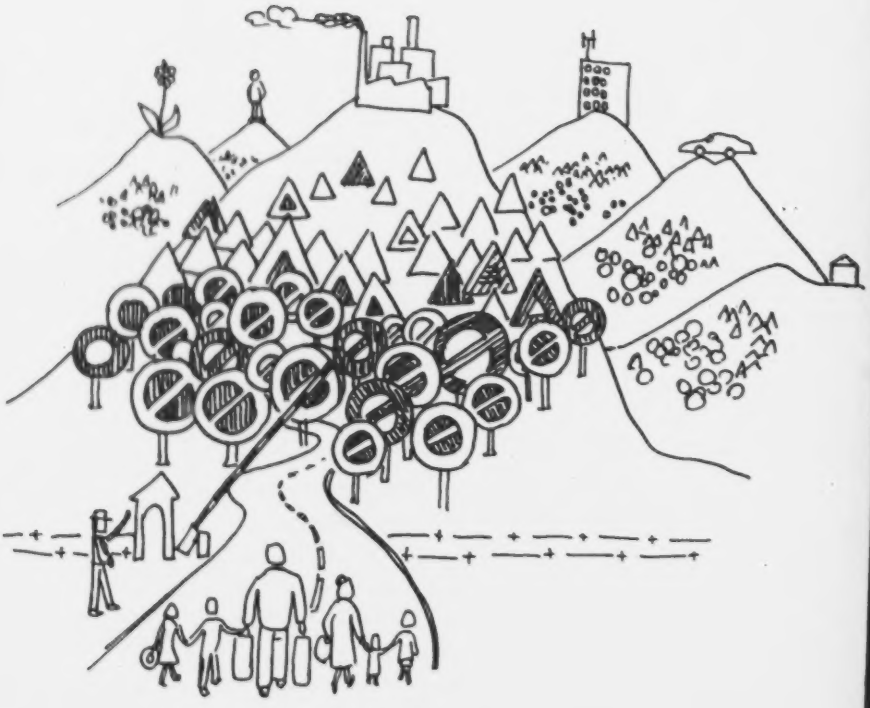

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FOREWORD

Times are changing...

In 1973, when, during a meeting of experts to discuss the problem of specialist training for the teachers of migrant workers' children, I proposed that the debate should be broadened, since the education of migrants' children was not simply a matter for specialist teachers and classes nor for the host countries alone, my suggestion was not understood. The most urgent problems had to be tackled first and at that time it was felt this should be done through reception classes—however these were described in the various institutions of each country (special classes, preparatory classes, initiation or adaptation classes, etc.).

1975 was to mark a turning point: the adoption at my suggestion, during the Berlin Symposium on the pre-school education of migrants' children, at which I was the general rapporteur, of two recommendations. One concerned the need for the whole pre-school institution to take into consideration the measures recommended for migrants' children, the other the need to take account of the interests of migrants' children in all decisions taken by the pre-school institution.

However, I had to wait until 1977 before being able to propose to the Working party on the training of teachers that an intercultural perspective be chosen as a guiding principle. This led to the discussion on intercultural education in the Council of Europe, the theoretical work on this approach and its extension to other fields.

The Working party on the training of teachers carried out many activities between 1977 and 1983, but its terms of reference expired more than two years ago. Other projects have picked up where it left off within the Council of Europe, in other international organisations and in each of the member countries. At present, the intercultural approach is recognised not only as worthy of inclusion in the Council of Europe's cultural priorities, but also as a means of recapitulating its whole activity, in the double sense which can be given to this term. On the one hand, the intercultural approach defines and sums up the nature of the efforts made by the Council of Europe since its creation in developing human rights,

promoting international understanding and establishing the European Cultural Convention. On the other hand, it constitutes a point of reference, a method and a stimulating theoretical framework for carrying out all its programmes and activities, for example on the cultural development of towns, the recognition of minorities, particularly gypsies, student mobility or the recognition of diplomas.

Moreover, interculturalism has made an impact on public opinion; it has even perhaps become a fashion. The universities have also turned their attention in this direction. Interculturalism is at present a common element of several currents of thought and critical debate is developing. Definitions are being sought and amalgamations made, but at the same time the danger of confusion is understood.

The present summary, however, is not a critical analysis of the currents and debates arising from the activities of the Working party on the training of teachers. It is intended only as a glance, though an up-to-date one (1985), at a limited part of this activity, both in terms of the period covered and of the institutions involved.

One further observation: "intercultural" is a word. There is no doubt that there were many people who proposed intercultural activities before the word was invented, like Monsieur Jourdain, who had been using prose without realising it. But until very recently, in Europe, the efforts were isolated. However, a direction has been perceived, considered sufficiently important and sufficiently widely recognised to receive a name. The "intercultural" approach is the legitimation of numerous anonymous efforts and has become a point of reference, a guideline which enables action to be organised in space and time. The pioneers should not consider themselves judged or robbed of the credit they deserve by the arrival of a new word, but nor should they now repudiate their work because it has received a name which they perhaps did not use. On the contrary, they should recognise the dynamic process which is set in motion by this word.

Interculturalism is at present, I believe, the vehicle of a conscious effort to accept those who are different, of pluralism, of equality and mutual respect between people of all communities, all countries and all races. But words come and go and their vitality dwindles. If this were to happen to interculturalism we could—and should—change to a new word. For it is not the word itself which interests us but the interaction and co-operation which for the moment it sums up. On the other hand, if the use of this word, which has been criticised, helps to promote this search for openness, this dynamism, this movement, this effort for human rights and peace and this mutual solidarity and enrichment, then may the intercultural perspective be confirmed and obtain the increasingly solid

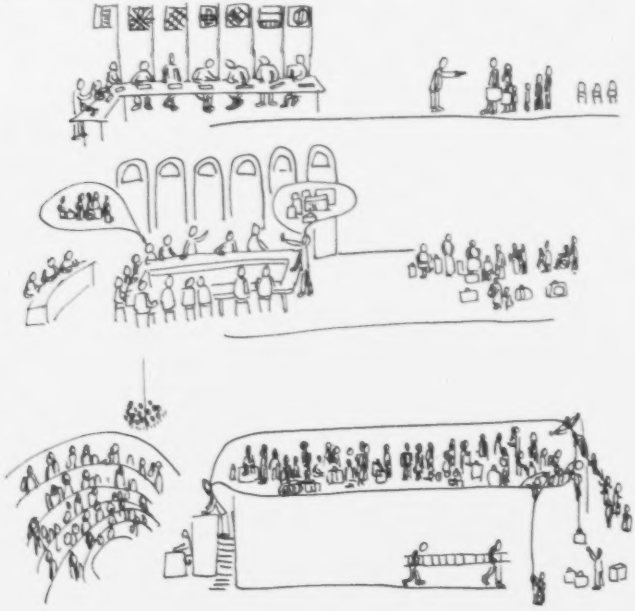
and active support of governments, institutions, social communities and individuals, which are all concerned whatever the level of the contribution they are able to make.

M. Rey

CHAPTER I

LANDMARKS AND MILESTONES IN THE COUNCIL OF EUROPE'S ACTIVITIES ON THE INTEGRATION OF MIGRANTS

During the last fifteen years several resolutions, conferences and recommendations have become important landmarks and milestones in the Council of Europe's activities on the integration of migrants in the host countries or reintegration in the case of their return, and on the intercultural perspective. These show an interesting progression in awareness of the problems and the definition of priorities. The following table will form an *aide-mémoire* which the reader may refer to as a guide to the activities which will be mentioned in this summary.



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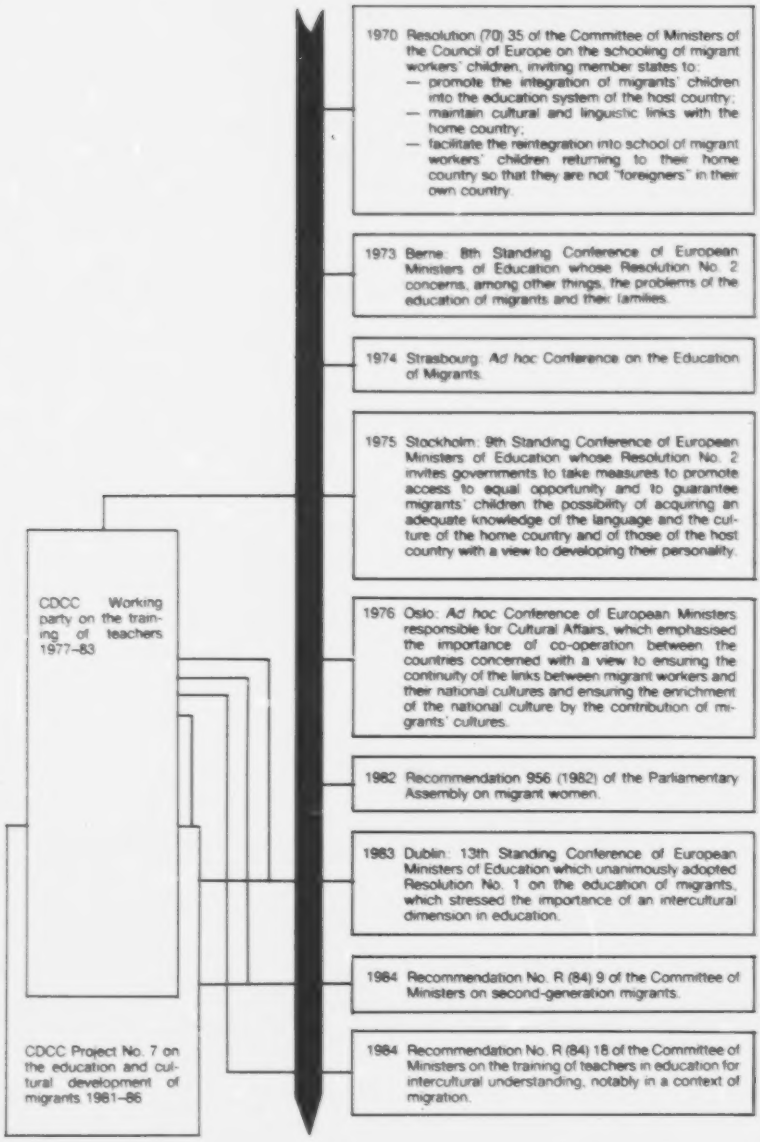
1970 Resolution (70) 35 of the Committee of Ministers of the Council of Europe on the schooling of migrant workers' children, inviting member states to:
— promote the integration of migrants' children into the education system of the host country;
— maintain cultural and linguistic links with the home country;
— facilitate the reintegration into school of migrant workers' children returning to their home country so that they are not "foreigners" in their own country.
1973 Berne: 8th Standing Conference of European Ministers of Education whose Resolution No. 2 concerns, among other things, the problems of the education of migrants and their families.
1974 Strasbourg: Ad hoc Conference on the Education of Migrants.
1975 Stockholm: 9th Standing Conference of European Ministers of Education whose Resolution No. 2 invites governments to take measures to promote access to equal opportunity and to guarantee migrants' children the possibility of acquiring an adequate knowledge of the language and the culture of the home country and of those of the host country with a view to developing their personality.
1976 Oslo: Ad hoc Conference of European Ministers responsible for Cultural Affairs, which emphasised the importance of co-operation between the countries concerned with a view to ensuring the continuity of the links between migrant workers and their national cultures and ensuring the enrichment of the national culture by the contribution of migrants' cultures.
1982 Recommendation 956 (1982) of the Parliamentary Assembly on migrant women.
1983 Dublin: 13th Standing Conference of European Ministers of Education which unanimously adopted Resolution No. 1 on the education of migrants, which stressed the importance of an intercultural dimension in education.
1984 Recommendation No. R (84) 9 of the Committee of Ministers on second-generation migrants.
1984 Recommendation No. R (84) 18 of the Committee of Ministers on the training of teachers in education for intercultural understanding, notably in a context of migration.
CDCC Working party on the training of teachers 1977–83
CDCC Project No. 7 on the education and cultural development of migrants 1981–86

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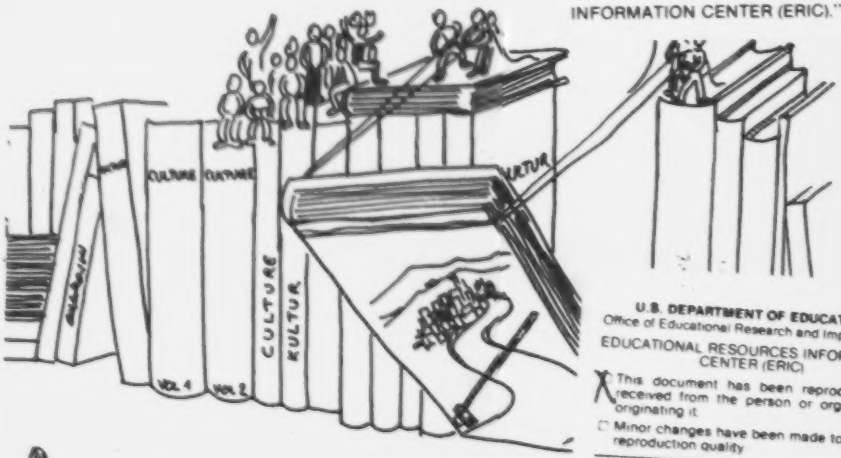

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Training teachers in intercultural education?

Strasbourg 1986 2

CHAPTER II

TERMS OF REFERENCE, METHODOLOGY AND STRATEGIES OF THE WORKING PARTY ON THE TRAINING OF TEACHERS

Following the recommendations of the 1974 *ad hoc* Conference on the Education of Migrants and their adoption by the Standing Conference of European Ministers of Education in Stockholm in 1975, a working party was given terms of reference by the Council for Cultural Co-operation (CDCC) to develop its activity on the training of teachers of migrant children.

The members appointed were H. Binay (Turkey), M. Hohmann and H. Jansen (Federal Republic of Germany), S. Lundgren (Sweden), M. H. Neves (Portugal), L. Porcher (France), M. Rey (Programme Advisor and Chairman (Switzerland), M. Cvetic and V. Zidaric, observers (Yugoslavia), with the collaboration of the Council of Europe secretariat, particularly Miss M. Rolandi Ricci.

1. *A guiding principle: intercultural education*

The group of experts decided to organise its activity around a guiding principle: intercultural education. This approach seemed the most likely to meet the Council of Europe's concern for democratic education, equal opportunities, consideration of differences as well as similarities, pluralism and mutual enrichment.

This approach differed from both the other tendencies. The first of these gives priority to consideration of the differences separating migrant children from indigenous children (or nationals who have remained in the country of origin) and proposes two types of education side by side. The second refuses to take the differences into account and demands assimilation pure and simple or, at best, integration with no thought for the maintenance of the culture of origin (or, on return, of the cultural experience acquired in the host country), except insofar as this culture does not disturb or does not concern the indigenous population and the

migrants adapt sufficiently well to the local customs for it to be possible to continue to ignore its role. Both attitudes lead to unsuitable choices, because they both overlook the powerful dynamic interactions that exist between the various communities.

2. *Migrants and indigenous populations*

The education given in the host countries automatically places different cultures in contact. The migration phenomenon does not concern migrants alone, but the whole community, in the host countries and in the countries of origin alike. It is a process of encounter in which each culture is challenged, it is true, but if it is receptive to other cultures, it is also enriched by their values. Intercultural education therefore concerns all children, all teachers, the whole school community and the whole of school life, all the subjects taught and all parents and partners in education, both in the host countries and in the countries of origin.

Migrants' problems mirror those of our societies, which have such difficulty in allowing for differences without interpreting them as threats or marks of inferiority. It is therefore useless to look for separate solutions. Migrants and nationals of the host countries as well as nationals remaining in the countries of origin all stand together. They are all equally concerned by this encounter: the isolation and humiliation of one group will mean that the other group has failed, and conversely, if the first group prospers, the other will find itself enriched.

It should be explained here that it is not a matter either of forcing migrants—children or adults—to wear their origin on their sleeves and identify themselves with their country's culture, or of assimilating them against their wishes into the society of the host country (or reassimilating them if they return), but of giving them the means to express their own individual or collective personality, to make their own cultural demands, and of seeing that they have the co-operation of the host community and the countries of origin in this search for identity, freedom and fulfilment.

Similarly, while it is true that education in the host country should guarantee the migrant child the opportunity and the means (including language) of choosing his own culture, it is not for him, but for the school and the education systems concerned to carry the burden of adaptation. It is not a matter of asking the child to assume two identities, to assimilate the content of more than one curriculum in the course of an education that is bound to be marginal if it is designed for migrants alone according to their origin, but of asking governments to come to an understanding and asking schools to throw open their doors to the various cultures and languages.

Hence it is the duty of the schools, training institutions and governments of host countries and countries of origin (and the Council of Europe could help them in this):

— to accept the child, adolescent or adult as he is and adapt to his needs (which they must learn to discover);

— to enable him to settle in society and achieve his full affective and intellectual development as well as his personal fulfilment in the host country, together with its indigenous population, in a dynamic process of mutual enrichment;

— to place value on his cultural identity and mother tongue as a necessary condition for the development of his full potential;

— to guarantee him equal opportunities with regard to schooling, study and occupational training;

— to promote the co-ordination of educational targets and the equivalence of qualifications in the various countries concerned in order to facilitate his mobility and return to his country of origin if desired;

— to accept children or adults who return as they are and to intensify efforts in the emigration countries to facilitate their resettlement in such a way as to take into account their special experience, which could also bring cultural enrichment to the country of origin.

The intercultural approach implies, as can be seen, both in the host countries and in the countries of origin, which incidentally are themselves also tending to become immigration countries:

— a receptive and creative attitude on the part of the whole community;

— coherent action in a co-ordinated structure calling for the participation of all the members of the school community, including parents, in liaison with the social community as a whole;

— competent administrators, teacher-trainers and teachers equipped with a better knowledge of the cultures encountering one another;

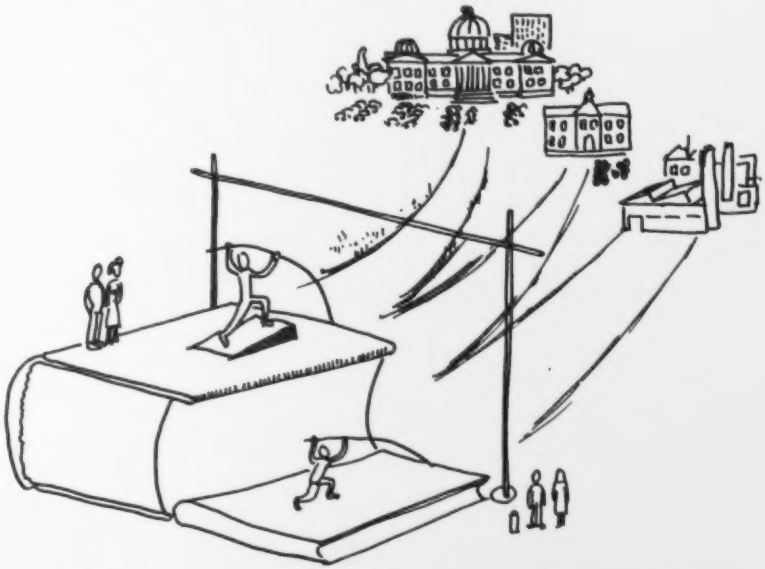
— lastly, the resources necessary for appropriate teaching methods.

3. *From school to the community*

Although interculturalism does not concern the school alone, or migrants alone, but the whole of society and all societies in the way they react to what is different, it was in connection with the school and migrants' children that the intercultural approach and its theoretical

framework were first developed in the Council of Europe. However, it is important to see this as a point of departure, a strategy, the illustration in a specific context of a general approach (transferable to other contexts), and not a limitation of the problem.

This choice is justified on several levels. Historically, it was in schools and in connection with migrants' children that inequality of opportunities was first shown to exist and it was at the level of the school institution that our industrial societies were first prepared to act.



It was also in this context that the experts could hope that their terms of reference would lead to a certain amount of response and some effective results. But the intercultural approach proposes more than compensatory education (without denying that specific measures of educational assistance are justified in particular situations). Moreover, an education which is able to take differences into account and leave room for various values is extremely positive and fruitful, and the only one capable of meeting the present and future needs of Europe and of a world in which mobility and interdependence are becoming increasingly important.

Finally, it was important to show the effects of the intercultural approach in a well-defined area of life. Once the dynamic aspects of the

approach and its interconnections had been demonstrated in a school context and in relation to the migrant and indigenous populations, it could be transferred to other contexts in which analagous interconnections would be found.

4. *A coherent and explicit terminology*

The terminological confusion which is appearing at present is paradoxically a sign of the response this approach has met. But some have recognised the dynamic process of interculturalism and have embraced it without adopting the term. On the other hand, some have seen the advantage of using a fashionable word: the term has been used devoid of all its content. Partly as a result of the passage from one language, one tradition or one cultural context to another and the complexity of the phenomena, partial synonyms have sometimes been taken as equivalent expressions. Examples of interference have multiplied. This has produced the large number of terms and meanings which are found in use today. This is no doubt regrettable, but it must be accepted as a fact. We must look beyond words, preserve a critical attitude and judge each case separately. A point of reference and assessment criteria are therefore essential.

The Working party on the training of teachers has always argued for and adopted a coherent and explicit terminology.

The use of the word "intercultural" necessarily implies, if the prefix "inter" is given its full meaning, interaction, exchange, breaking down barriers, reciprocity and objective solidarity. If the term "culture" is given its full force, it also implies recognition of the values, lifestyles and symbolic representations to which human beings, both individuals and societies, refer in their relations with others and in their world outlook, recognition of their importance, recognition of the way they work and their variety and recognition of the interactions that take place both between the multiple registers of a single culture and between the different cultures, in time and space.

Thus, in the working party's usage, the terms "pluri-or multi-cultural", which are identica¹ in meaning, describe situations—at the present time our societies are effectively pluri-or multi-cultural. On the other hand, the intercultural approach refers to a process and action. It affirms the reality of interdependence, the need for interaction between the various component parts of our societies and forms not only a point of reference but also a method and strategy for future action.

The working party tended to avoid using the term "transcultural". However, it is worth pointing out that although it defines a movement

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across boundaries it does not imply any dialectical relationship or any reciprocity, which are the key features of "interculturalism", and the approach this term defines.

5. *Activities of the Working party on the training of teachers and results achieved*

The group of experts organised the activities stemming from its terms of reference according to the objectives of this line of approach. These activities in a sense illustrate its strategy. I have presented them again here in the form of a table in order to show the relationships between them more clearly.

Activities	Objectives and strategies	Results achieved
1. Investigations in several member states, analysis of significant experiments in teacher training, and	To discover and assess previous work in this field	Eight case studies on teacher-training in France, the Netherlands, the Federal Republic of Germany, the United Kingdom, Sweden and Switzerland, and on the training of Spanish and Portuguese teachers in France.
2. preparation of a synthesis.	and, on the basis of this, to define its own line of approach and methodology, namely, *intercultural education*	Study defining the problem of intercultural education in general terms.
3. Compilation of background dossiers on the culture, civilisation and educational system in the countries of origin and host countries and subsequently on the social situation of migrants in the host countries, for the benefit of training centres, teacher trainers, teachers, parents and research workers. Collection of data on the socio-cultural background from which migrants and their children might come in the countries of origin and on the organisation of education in these countries, and also on the socio-cultural situation of the indigenous population in the host countries and the organisation of	*To promote a knowledge* of the different cultural contexts and the situation of children transplanted from one socio-cultural environment to another, with a view to creating better understanding and providing a more appropriate form of education. Wherever necessary, to prepare suitable teaching resources in the form of provisional models which may be followed, adapted, or developed according to context.	Twenty-three dossiers: seven on the countries of origin (Cyprus, Finland, Greece, Italy, Portugal, Spain and Turkey); eight on the host countries (Belgium, Denmark, France, the Federal Republic of Germany, Luxembourg, the Netherlands, Sweden and Switzerland) and eight on the situation of migrants in the same eight host countries.

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Activities	Objectives and strategies	Results achieved
education there in order to pinpoint the problems facing migrants in the different host countries with special reference to their children's education and socialisation.		
4. Creation of a pilot project combining two separate activities:	To promote a form of teacher-training which takes into account the recommendations made.	
a. Bilateral action/research:	*a. To pursue research* on the ground according to needs and on the basis of a *bilateral intercultural approach*: one host country/one country of origin. — To prepare a set of documents on intercultural training for teachers in the two countries concerned, — To set up initial and in-service training courses.	Franco-Portuguese team.
b. Multilateral course for senior teacher-trainers.	*b.* To carry out *multilateral* work on intercultural training based on the *cascade principle*. To circulate the information and recommendations resulting from it. — To present, try out and assess the material produced by the bilateral team,	In Lisbon.

	— To give the group guidelines for its future action.	
5. Organisation of courses for teacher-trainers.	Objectives of the courses and meetings: — to circulate useful information. — to implement cascade effect initiatives. — to discover and define needs in different situations. — to assess the group's work. — to prepare recommendations.	Strasbourg, 1979, Donaueschingen 1979, 1980, 1981.
6. Representation of the group at events organised by other sectors of the Council of Europe or under its auspices by member states.	— to establish the link between the various bodies dealing with the education of migrants.	Parliamentary Assembly of the Council of Europe in Liège 1979, Hässelby colloquy 1979, courses in Lisbon 1980, Bedford 1980 and Ankara 1980.
7. Participation on one basis or another of group members in local, national and international meetings.		Numerous meetings.
8. Compendium of information on intercultural education schemes in Europe.	To break down the isolation of teachers through the circulation of information on independent activities carried out in an intercultural perspective but without direct links with the Council of Europe.	Twelve experiments carried out in the Federal Republic of Germany, Sweden, the United Kingdom, Turkey, France, Switzerland and the Netherlands on the analysis of intercultural experiments in schools, resources for intercultural teaching (teacher-training, teaching resources, libraries) and the role of the school inside community action groups for intercultural education.

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Activities	Objectives and strategies	Results achieved
9. Definition of a problem area leading to the adoption of a more wide-ranging project on the education and cultural development of migrants: CDCC Project No 7.	*To prepare the future* and the continuation of the work at the end of the group's specific terms of reference.	
10. Final symposium.	On the basis of the cascade effect as before, to draw attention to the links between information and overview: — to present the activities of the group and their follow-up, — to establish contact with those who are tackling these problems on the ground, — to compare ideas and examine the issues in greater detail, — to assess the group's work,	Aquila 1982.
11. Final report.	To form an introduction to interculturalism and at the same time a summary of the main activities of the working party.	Publication of the final report.
12. Preliminary draft recommendations for submission to the CDCC and the Committee of Ministers.	To prepare political initiatives.	Recommendation No. R (84) 18 of the Committee of Ministers to member states on "the training of teachers in education for intercultural understanding, notably in a context of migration" (adopted by the Committee of Ministers on 25 September 1984 at the 375th meeting of the Ministers' Deputies.

CHAPTER III

THE INTERCULTURAL APPROACH IN BOTH THEORY AND PRACTICE

The working party not only emphasised in its work the benefits to be gained from intercultural collaboration in education, it also put this into practice in its own activities. The path it followed is in a sense that of any intercultural group undertaking a common enterprise. It was necessary to recognise the obstacles to communication and overcome them, to realise the variety of approaches and accept it, to watch out for political problems and negotiate solutions, and to build relationships and friendships without which the obstacles would have imperilled the success of several activities.

Certain difficulties are commonplace for those who are working in an intercultural perspective. To show what this means in practice I will mention some of those encountered by the working party.

1. *Language problems*

The nine experts came from the following countries: the Federal Republic of Germany, France, Portugal, Sweden, Switzerland, Turkey and Yugoslavia (observers). For several of them, neither French nor English, the official languages of the Council of Europe, was their mother tongue, and several knew only one of these two languages. This meant that some members had to follow the discussions using headsets (simultaneous interpretation) in a foreign language and to express themselves in a second language. Certainly those with French as their mother tongue were in a privileged position (as those with English would have been, but this situation did not arise). This state of affairs was reflected at the beginning in the relative frequency of the members' contributions and in the dynamics of the group.

2. *Plurality of approaches and political differences*

Similarly, different tendencies appeared. To see this necessarily as a matter of cultural affinities would be to fall into the error of stereotypes. Nevertheless, in the training strategies, some tended to stress the need

for knowledge of others, while the importance of personal experience was emphasised by a second group. The most appropriate course would no doubt be to take both of these into account and make sure they were linked together.

Moreover, in all the activities undertaken, the experts paid careful attention to the status which the different partners from the countries of origin and the host countries were to have in them, bearing in mind that a constant preoccupation was the absolute need to preserve migrants' freedom (particularly from the point of view of mobility, language use and group identification).

In fact, only one delicate problem arose, that of defining the language situation in one of the countries of origin in a way which was both acceptable to its authorities and compatible with the real nature of the emigrant communities in the host countries.

During the work, several formal questions were raised. Who should compile the dossiers? Who should be responsible for their content? The group agreed that the dossiers concerning socio-cultural data in the countries of origin would be compiled by authors appointed by the authorities of these countries and would be approved by them. Those concerning the data in the host countries would be compiled on the same basis by authors appointed by the authorities of these countries and approved by them. The dossiers concerning the socio-cultural situation of migrants in the host countries would be compiled by authors proposed by the host countries with the agreement of the representatives in these countries of the countries of origin participating in the preparation of the dossiers, while their content should be approved both by the host country concerned and by the representatives of the countries of origin. Similarly, who should participate in the pilot project and serve as course leaders? As a routine policy the group consistently made sure that both the host countries and the countries of origin were represented and that the languages chosen were distributed in a functional and equitable manner.

CHAPTER IV

INTERCULTURAL EDUCATION

The main lines of intercultural education that emerged from the work of the experts may be summed up in a number of proposals, which can be implemented immediately provided, firstly, that they are given effective official support and, secondly, that they are not considered in isolation but as components in a structure of debate and action which derives its coherence from the plurality of educational, social and cultural interactions and involves all members of the school community: teachers and other staff, teacher trainers, administrators and authorities, pupils and parents, in conjunction with the community as a whole.

These proposals could be formulated as follows (although this list is not exhaustive).

1. *The intercultural option: mutual recognition of cultures and their interactions*

The intercultural approach means mutual recognition between cultures of origin and host cultures, and between the various cultural expressions (of the migrants and the indigenous population) in a single local community. These cultures are never static, but creative; they change according to the interactions at work. It would therefore be wrong to seek to describe and preserve them once and for all. They must be perceived in their dynamic aspect with an understanding of the mechanism of the processes of reinterpretation and reorganisation which give them life and through which eminently changing situations are experienced.

2. *Recognising the value of different cultures in a way which does not hide relations of dominance but enhances the status of migrants' cultures*

Recognition of the equal value of different cultures must not obscure the fact that in reality they exist in the context of relations of economic, political and cultural dominance, that is to say the cultures of the host countries are in a position of dominance with regard to the cultural expressions of migrants and the cultures of their countries of origin. In a

democratic and pluralist perspective it is therefore important that the school, through the power of legitimation vested in it, should confer enhanced status on the cultures of migrants and their countries of origin. It can do this by the place it gives to the various languages and cultures and by the interest it shows in them. The same applies in the countries of origin where the experience acquired in the host countries should be recognised.

3. *Intercultural education: a principle which underpins all school activity*

An intercultural approach to education seeks neither to substitute new concerns for the present functions of the school nor to add one more school subject to an overloaded curriculum which is already under criticism. It is a fundamental principle which underpins all school activity and broadens the concerns of the school. It is the means whereby the educational institution—from nursery school to university—can best achieve its objectives of democratisation, equality of opportunities, solidarity and cultural development.

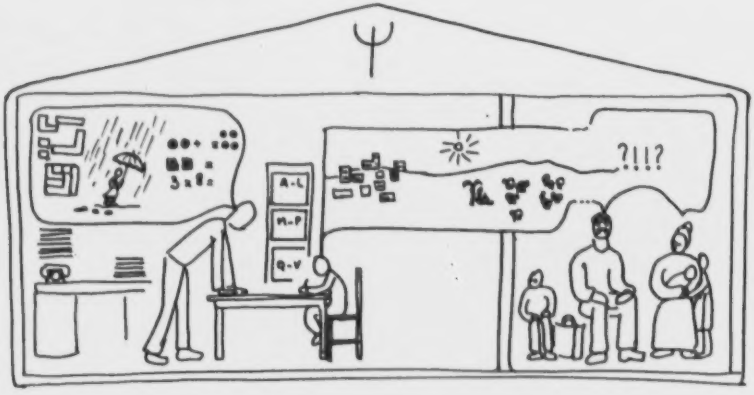
4. *Challenging socially biased and ethnocentric assessment criteria; reconsidering accepted standards*

Genuine recognition of the various forms of cultural expression by the school involves challenging and broadening its accepted standards (from the point of view of behaviour, social relationships, cultural values and selection criteria as well as the very objectives of such selection). Everywhere the school is confronted with problems relating to failure and selection. These will certainly not find any just solution except through a twofold movement: migrants must adjust and adapt to the culture of the host community (or the community of origin if they return), while the indigenous population must recognise, participate in and absorb migrants' cultural values and forms of cultural expression.

> It should be realised in particular, that the value of the tests used in educational psychology is entirely relative. These tests cannot provide objective, general information. They are dependent on the cultural context and their scales are drawn up on the basis of particular populations; the profiles and scales vary according to the reference populations. Hence interpretation of their results is a delicate matter. Any bias which might modify their significance or scope must be taken into account. Whatever language is used as medium, the level of the difficulties involved varies according to the cultural and educational experience of the pupils. Although positive results can confirm certain aptitudes or acquisitions, negative results are more difficult to interpret. They are not proof of a lack of aptitude or knowledge, as there may be many reasons for failure.

When the tests are carried out in the local or school language the children with imperfect command of this language find it more difficult to understand the instructions or the content itself (this also applies to a mathematics problem, for example). Moreover, as language experience is linked to the social and cultural environment, the children of migrant workers are at a disadvantage to the extent that the school model is closer to the language usage of the more favoured social strata. Merely to translate into the mother tongue is not enough to solve the problem, especially as migrants' children may no longer have a very good command of the language of origin of their parents. Their relationship with the language may also remain different from that of other children.

The school should therefore take care, where necessary, to choose those tests which are least influenced by language and with the lowest possible level of cultural dependence, to take into account the individual situation of the child when interpreting the results rather than apply a rigid scale, and above all to seek the collaboration of educational psychologists who are not merely testers, but members of the educational team actively supporting the child, and whose specific point of view will be taken into account in the assessment.



The requisite international co-operation should also result in the settlement of questions concerning the equivalence of qualifications.

5. *Introducing the intercultural approach in every area of the organisation and life of the school*

While an isolated measure is not in itself intercultural, interculturalism is nevertheless expressed in concrete terms. Nothing is neutral in school organisation, whether it be the selection and grouping of pupils, the framing of curricula and timetables, the layout of the buildings, the choice of auxiliary teaching staff, the provision of game collections and toy libraries or the organisation of extra-curricula activities. In fact, all aspects of school life lend themselves to an intercultural approach.

For example, the following questions may be raised and were in fact raised in the intercultural education schemes reported in the "Compendium":

— What are the effects of the criteria adopted for the distribution of pupils in the different classes and schools on the social and educational integration of migrants, mutual awareness and the promotion of receptiveness to pluralism and intercultural understanding? For example: when immigrants are particularly numerous in certain districts, is it wise to divide up the pupils among the schools of the whole city to avoid the development of school ghettos in spite of the fact that the distance between home (or the place where out-of-school activities are held) and school makes contact between school and family difficult and hinders socialisation? What if the indigenous pupils also moved? Is it beneficial to include in each class pupils from two or three cultural communities in order to make it easier to integrate the teaching of the languages of origin, to break down barriers in education and to organise intercultural discovery activities?

—How should the premises be shared? For example, if there are reception classes in the school or lessons in the languages and cultures of origin, should they be situated at the end of a corridor or in makeshift accommodation or should they rather be near the life centre of the school? Are the regulations on the layout of the classrooms and the arrangement of the tables compatible with the methodologies and activities suggested?

—What place is given in the curricula and timetables of the indigenous and migrant pupils to the teaching of the languages of origin and second languages? Do the teachers' workloads and timetables allow for desirable contacts between colleagues and members of a teaching team, between ordinary teachers and those giving lessons in languages and cultures of origin, between teachers and parents and between teachers and leisure-centre staff or community workers?

—What books and games are in the libraries and games collections? To what extent do they make provision for the discovery and study of other languages and cultures? What images do they give of "others"? How are these resources used?

6. *Mutual solidarity and acceptance in the living community of the school*

In view of the growing trends towards migration and mobility, the school is, and will increasingly become, the place *par excellence* where the children of different cultures learn together. This objective solidarity needs to be turned into a recognised and accepted solidarity. To do this, it is important that all pupils should be able to experience communication with others in a real and positive way, that is to say that both migrant and indigenous children should be able to share the same experience and feel equally accepted, a *sine qua non* for the development of their own tolerance. The classroom and the school will be places where varied relationships develop. The truest relationship that can be fostered among children is a relationship of honest friendship where the roles change according to circumstances, where conflicts are settled and forgotten and where migrants and indigenous children can accept each other with their fragility or their confidence, their values, their differences and their similarities.

But if teachers are to be able to bring their pupils to share this intercultural experience, they themselves must first of all experience the enrichment it can bring, as children are just as sensitive to what their teachers are and do as to what they say or teach.

7. *The symbolic role of the presence of mother tongues in the school*

The presence of mother tongues in the school plays a most important part in enhancing the status of migrants' cultures through their being able to express their personal and social identity.

This presence can express itself at many levels, even at the pre-school stage: through the employment of teachers and other staff of foreign origin and/or speaking the migrants' languages; through the contents of games collections and toy libraries; through the inclusion of these languages in the spread of languages taught as first and second foreign languages in the institution, provided that all those who choose to learn these languages (migrants and indigenous pupils) have the same opportunities from the point of view of further study and occupational choice as those who learn other languages with more prestige or more widely spoken; lastly, in the host countries, through the inclusion of lessons in languages and cultures of origin in the ordinary school timetable.

This last form of presence is important because it has a particular symbolic significance. It is an affirmation of the recognition of the right to speak and to cultural identity.

However, the inclusion of lessons in languages and cultures of origin in the ordinary school timetable, or any other measure for that matter, cannot be effective if it is an isolated initiative and if it causes problems for the pupils which the school cannot manage to resolve (lack of understanding or enthusiasm on the part of the ordinary teachers, lack of co-operation, imposition of an identity label on the migrant child which

conflicts with his desire for integration, or increased separation between migrants and indigenous children). It is necessary therefore to find practical solutions for overcoming the administrative or educational problems encountered by including lessons in languages and cultures of origin in the ordinary school timetable, or, better still, by making such teaching an integral part of the school's intercultural policy. This could mean that migrant children (or even indigenous children) are permitted to choose whether or not they attend lessons in languages or cultures of origin. When teaching indigenous children, consideration could be given to the cultural and linguistic discoveries made by their classmates during the lessons in languages and cultures of origin and references to the migrants' cultures could be incorporated into ordinary teaching, leading to mutual enrichment.

There is also sometimes a tendency to disregard lessons in languages and cultures of origin on the grounds that they only partially represent migrants' culture. The issue certainly needs to be examined in each individual case. But perhaps this is to forget that the languages and cultures of the host countries are also made up of a wide range of aspects of which only some are treated as priorities by the school (which is nevertheless beginning to be more receptive to diversity). Why might not migrants be also participants in a culture of origin with many different aspects (historically, geographically and socially)? Why is it felt that lessons in languages and cultures of origin cannot be more receptive to such diversity? Perhaps it is also to forget the social value attached to standard languages and "legitimate" cultures. Migrants also have a right to a cultural education and to learn various linguistic registers or varieties among which there will be one variety which may be "legitimised" by the school and hence "recognised" in the host country.

Lastly, it should be noted that the linguistic and cultural experience acquired by migrants in the host countries should also be taken into consideration as a source of enrichment in the countries of origin.

8. *A pluralistic approach to the acquisition of knowledge*

A pluralistic approach to knowledge acquisition can be adopted for all school subjects whether it be the so-called exact sciences, the human or social sciences, artistic expression (plastic arts, dance and mime, music), religion, etc. In all fields of knowledge it is important, methodologically, to bring out the wide range of possible approaches, to identify stereotypes, to reveal their incompleteness and the limitations they impose, to place them in perspective and to offer objective information from more than one point of view—for reality often presents multiple facets.

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In language teaching, pupils can be given the opportunity of standing back from their own language system and helped to recognise the analogies and differences between this system and the way other languages treat pronunciation, intonation or the social status of spelling, to observe lexical borrowings between languages or the diversity of the conversational rules and conditions of communication in different languages and cultures.

In the human sciences, in view of the fact that each individual's perception of the world is conditioned by his culture, a study of mutual images or a survey, using authentic materials such as newspapers, of events as they are perceived and reported in different contexts are activities which can not only give the pupils an opportunity to increase their awareness of their own interpretations of reality but also lead them to discover other points of view.

In an intercultural perspective, games collections, toy libraries and audiovisual documentation centres can be stocked both with books and documents using the local language but opening windows on to other ways of life and cultures, as well as with texts and documents in other languages (or bilingual) on a wide range of subjects such as literature, science, or leisure. This is an effective way of publicly affirming the place of the various languages and cultures in the school without stigmatising or imposing an identity on any of the pupils. Both migrant and indigenous children can take an interest in them, whatever their language or cultural allegiance. They can provide an opportunity for projects and class work, discussions and exchanges organised by the teachers. Another possibility is to bring the centres to life, for example with the co-operation of the foreign teachers or parents from various cultural backgrounds prepared to make their own contribution (by reading texts, telling stories, teaching songs or games, recounting their experiences, giving technical or scientific information or lending or presenting documents such as newspapers, books, slides, videocassettes, etc.).

9. *Art, an excellent means of access to the appreciation of different cultures*

Similarly, artistic expression occupies an important place in intercultural education. Interculturalism must not be relegated to the fringes of school life and to external, superficial folklore events, but must enable pupils to discover, through their own sensitivity and their own experience that all cultures have given rise to comparable forms of artistic expression. Art, the ideal medium for communication and participation, can provide an excellent means of access to the discovery, recognition and appreciation of different cultures.

10. *Intercultural activity among pupils depends on the quality of co-operation in teaching teams and between indigenous and foreign teachers*

Intercultural activity among children and mutual understanding between pupils depend in fact on the organisation of the teaching team and the quality of co-operation between teachers (and other staff), both foreign and indigenous. However, such co-operation is not automatic. There is often a temptation to exploit the good will of the partners, whilst the necessary conditions for co-operation, such as the knowledge which the multicultural situation demands, familiarity with teamwork, harmonisation of working conditions and equivalence of status, are missing. Communication between representatives of different cultures can be distorted by divergences between systems of representation and of values. It is important that indigenous and foreign teachers and other staff (psychologists and careers advisers, librarians, social workers, etc.) learn to work in intercultural teams and be aware of and assess as objectively as possible their own and their colleagues' behaviour and knowledge. They must be able to understand, cope with and overcome the conflicts which necessarily arise out of the confrontation between different teaching methods, and to create solidarity among teachers and among educators. Their initial and in-service training should prepare them for this.

Harmonisation is required in the often very dissimilar working conditions of foreign and indigenous teachers. They must be such as to enable teachers actually to meet, which implies a co-ordinated approach to the division of teaching loads and the organisation of timetables and curricula, mutually compatible methodological choices and appropriate teaching aids.

Given the dominance of host cultures over cultures of origin and the cultural expression of migrants, foreign teachers in the host countries find themselves objectively and hence often subjectively, in a position of inferiority. It is consequently all the more important, in order that they may co-operate as equals, to afford them a professional status equivalent to that of the indigenous teachers working with them. This requirement is linked to a number of problems which need to be resolved between the authorities of the various countries concerned, in the areas of initial and in-service training or the equivalence of qualifications and salaries.

11. *A necessary precondition for learning: communication between school, family, the social environment in which the children live and the whole community, both migrant and indigenous*

The first thing required of the school is that it provide good teaching, but its task does not end there. It also has to carry out its function of

education, acculturation and socialisation. In fact, these are not separate functions; teaching is effective only if it can get through to the pupils, and it can get through to them only if it takes into account their learning conditions, their cultural and social background and the environment that fashions their experience and their receptivity. The school must accordingly be given the means to perform this task. This raises questions about the willingness of teachers to enter into contact with parents, their participation in community life and the inclusion in teaching teams not only of teachers but also of social assistants representing various cultural communities and capable of providing a link between families, the community and the school.

For it is important that communication should circulate between the school, the family and the community, and that the rigid demarcation between a time and place for school on the one hand and a time and place for the family, leisure and the social life of children, adolescents and adults on the other, should be abandoned. Contacts with the family are partly intended to inform the parents about the intercultural policy, but also to involve them as partners, which in fact they are, in the educational process. Similarly, in communication between school and community, there is interaction and mutual benefit. For the school it is a matter of informing and of dispelling prejudice, of placing its resources at the disposal of the community, both migrant and indigenous, of actively seeking its co-operation and involving it in the creation, management and development of intercultural activities, but also of getting to know its modes of expression, so as to help the children enter an authentic world.

12. *Intercultural education: a perspective which concerns both the countries of origin and the host countries and which calls for solidarity between countries with differing levels of resources*

Intercultural schemes often relate to needs and situations encountered in the host countries. It must nevertheless be emphasised that interculturalism equally concerns the societies of origin, which are all multicultural and will become more so, both through the arrival of immigrants from other countries or regions and through the return of some of their own nationals. The very essence of intercultural education, the cultural development of migrants and the mutual enrichment of cultures and those who express themselves through them is precisely that they transcend frontiers and break down barriers to communication.

But although there is a similarity between the problems and identical strategies in the search for solutions, the contexts are not the same. From the educational point of view, the first differences concern the status, structure and equipment of the school. There is often a great disparity

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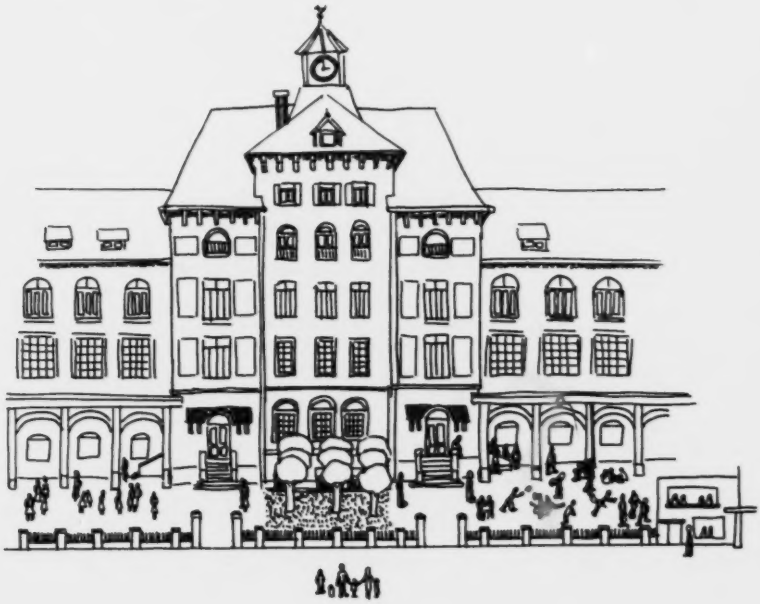
between the material wealth of the schools in certain industrialised countries and the barely adequate basic equipment of the schools in certain regions of origin. Secondly, there may be differences in the way the role of the school, teaching and the teacher-pupil relationship are perceived in different countries. Therefore, just as, in the host countries, collaboration is necessary with the representatives and teachers of the countries of origin, so co-operation is required between the countries where emigrants have lived and the countries of origin to provide extra teaching resources, to establish links between the various cultural experiences of the children of emigrants when they re-enter the educational system of their parents' country of origin, to build a network of intercultural communication in the educational world and to develop a positive attitude towards intercultural understanding in the social community.

13. *Teacher training, the key to education towards intercultural understanding*

The teacher's role is essential. But the multicultural situation demands a knowledge of migration phenomena, the realities with which migrants have to cope and experience of meeting and co-operating with



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people from other cultural backgrounds. Good will is not enough. It is important that training should prepare teachers to welcome and understand pupils, families and colleagues from other parts of the world, to respect the diversity of languages, lifestyles, ambitions, behaviour patterns and religions, and to cope with conflicts which break out and overcome them so as to ensure the cultural enrichment of all. Teacher training is the real key to intercultural education. It is not only an operation which perfectly exemplifies the cascade effect and which controls the functioning of educational systems and teaching, but it also occupies a crucial position at the centre of international co-operation (as it is a responsibility which the host countries and the countries of origin need to assume together), of educational policies, in which an intercultural approach should be fostered, and of everyday teaching practice. It should therefore be given the closest attention.

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CHAPTER V

TRAINING TEACHERS IN AN INTERCULTURAL APPROACH TO EDUCATION

1. *Training stemming from political commitment and covering the whole educational system*

Intercultural teacher training should go together with a political, collective and individual commitment to dialogue, recognition of the diversity of cultural behaviour patterns and values, overcoming social and educational inequalities and helping children from all backgrounds to settle in school, and with working conditions which encourage satisfactory teaching and teacher-pupil relations. It is also important that it should form part of a network of pioneer projects and stimulate further action.

As for the intended target group, the objective is to cover the whole of the educational system: senior teacher trainers and teachers as a priority, at all levels from pre-school education to university, including vocational training and adult education, but also others working in the field of education, such as administrators and service personnel, educational psychologists, social workers, health personnel, etc.

Two mistakes in particular are to be avoided. The first is to substitute "intercultural training" for the qualifications and training usually required and reserve it for a particular type of teacher exclusively concerned with the education of migrants. For, although intercultural training can serve as a guide to teaching strategies, it cannot replace the teacher's professional competence. Moreover, it is based on educational thinking as a whole. But above all, such discrimination is likely to harm migrants' children and delay their integration. The first step towards recognition of these children as full members of the school community is the recognition of their teachers as fully qualified staff, equal to, recognised by and working together with their colleagues.

The second mistake is to reserve intercultural training, this time in the form of additional training, for teachers specialising in certain types of teaching such as reception classes, supportive education for foreign pupils, language of origin teaching or teaching the local language as a

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foreign language. Even though there are specific teaching methods appropriate to different types of teaching and subject areas, intercultural training, while taking these into account, goes beyond this perspective. It is important that in the most ordinary situations, all teachers, from all subject areas and teaching pupils of whatever origin, should be aware of the value, the originality and the contribution of the various cultures and learn to adopt an intercultural approach, as this concerns all children whether indigenous or migrant.

2. *Training using a combination of methods but not limited to a one-off exercise*

Teacher training should provide a grounding in interculturalism and give teachers the means to develop their knowledge and keep it up to date, taking account of the richness and diversity of cultures, their interactions and their developments, but a one-off exercise is not enough. This applies to both the target group (during initial, preliminary or in-service training) and the duration and quality of training (information, explaining the issues, studying them in depth or coping with a fluid and difficult situation in real life). Numerous methods can be combined, for example, courses or seminars in training institutes, one-day theoretical or practical courses, working parties, participatory research, class observations and analysis of needs, collective preparation of curricula, training modules or teaching documents, study visits, teacher exchanges, etc. Whatever the methods chosen, as truly intercultural teaching requires teachers with both a knowledge of different cultures and experience of life and co-operation, they must be given the opportunity to follow this double approach and the means and time to assimilate the basic principles. It is even more important, since the face of migration is changing, and, with it, that of the school and the social community, to design diversified and flexible training structures and rethink these where necessary, so as to make it possible for teachers to extend and improve their skill and test it in the light of everyday reality, to remain up to date and to go back to first principles, whatever their professional status or whatever stage of their career they have reached.

3. *Training which involves the intercultural approach in both theory and practice*

To be effective, intercultural training must constitute both the principle and the objective of training, whether initial training, preliminary training or in-service training.

Whatever form training takes, it must contain at least the following two dimensions:

— an "awareness" dimension. It is necessary to understand the intercultural approach as a dialectic process and in terms of the connections between its multiple components, and to recognise and transcend stereotypes, impressions, prejudices and one-sided points of view. It is necessary to improve one's knowledge of others, and at the same time the self-awareness of the individual and group thanks to an outsider's point of view. Good will is not enough;

— a relational dimension. It is also necessary to discover truths for oneself, to broaden one's experience, to approach reality from a different direction and to work with others.

These two dimensions could be combined in a training programme which would include:

— a historical approach to currents of migration and information on migration in general;

— an in-depth ethno-sociological study and comparison of the various systems of cultural references which (future) teachers may find amongst their pupils;

— a comparative study of educational systems, which should not be confined to a description of the school systems of different countries, but direct attention towards the question of the community values which these systems reflect;

— a socio-linguistic approach to language and a study of its role in the cultural identity of the child;

— the introduction in language teaching of concepts deriving from contrastive linguistics and psycho-linguistics (particularly in connection with the learning process);

— a re-examination of the various school subjects from the angle of intercultural and pupil-centred methodology;

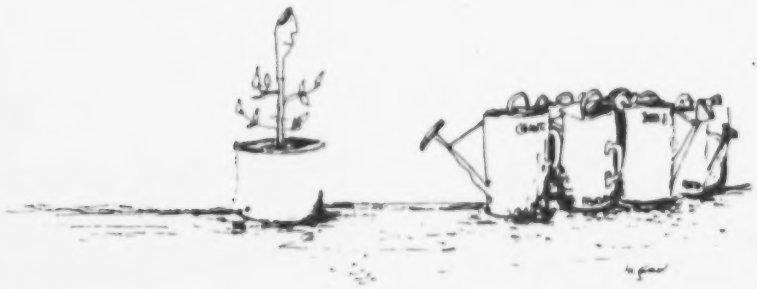
— a re-examination of the nature and significance of the school's assessment of behaviour, skills and knowledge, and a search for fairer forms of assessment which take account of the different cultural references of the pupils and the ways in which they perceive the learning process;

— knowledge of the real situation of local migrants (economic, social and legal situation; diversity of situations and groups; relations with the indigenous population);

— real contact with the migrant and indigenous communities as a means to establish better co-operation with the pupils' families;

— learning to work as a member of a versatile multicultural team, as it is important that migrants should not be represented only among the consumers of education but also among those who provide this education.

In this perspective, it is important, from the methodological point of view, that the training itself should illustrate this complementarity and be carried out by a multicultural team of teacher trainers.



4. *Training which provides conceptual and methodological tools and teaching resources*

The net result of this accumulation of knowledge and experience should be to equip the teacher on three levels by providing him with:

— *conceptual tools* which can ensure a satisfactory approach to the multicultural situation and migration and provide a suitable key to the analysis of their diverse features.

True knowledge and successful intercultural relations cannot be content with impressions, rule-of-thumb judgments and spontaneous feelings for several reasons.

Firstly, on the cognitive level, in communication our receptivity is eminently selective, depending on our own culture.

We are not capable of seeing things from a different point of view. Unless we really get to know the cultural references of others, communication remains if not impossible, at least opaque, partial and shorn of a more or less important part of the message. Whether we intend it or not, it

is a sign of rejection, through its total disregard for everything which is not part of its own system of references.

The following examples illustrate contacts between people who are mutually ignorant of each other's cultural background, acts of cultural violence carried out by people completely unaware of the existence of other possible interpretations of the facts:

— Manuel was having difficulty learning the language of the host country. After school, as his parents, Spanish workers, could not look after him, he attended supervised study. His parents were advised to withdraw him from the Spanish language and culture lessons which were tiring him.

— Christine, a girl of 15, came from Benin. She went to the school office. She went in with her head lowered and without speaking. The headmaster who was there criticised her for her impoliteness: she had not said good morning, when speaking to adults she did not look them in the eye. Christine explained later that in her country, such behaviour would be judged arrogant.

— José was having trouble settling down in school. His teacher said, "If he at least came on time and sat still, common courtesy demands no less, and that's all I ask to begin with. If he has difficulties we'll talk about them later."

— Claude announced in class that at home his family was inconvenienced by the unpleasant smells of curry cooked by their Pakistani neighbours. They ought to close their doors and windows.

— A teacher speaking to the educational psychologist: "I have never even seen the parents, but the least they could do would be to get in touch. Besides, they don't understand anything about it." The parents, during another conversation: "If I were in Italy, I would go once a month to talk to my son's teachers. My son doesn't want me to. He says, 'This isn't your country here.' He's always afraid it will be held against him that he's a foreigner."

— Dalila, a Tunisian girl went to her country during the summer holidays. There she was able to take part in several festivals, and, like the others, she wanted to colour her hands with henna. Back at school she came down to earth with a bump. Her classmates said she had dirty hands, so she decided to get rid of all traces of henna as quickly as possible. The teacher did nothing.

Secondly, perhaps, on the psychological level, unambivalent feelings are rare, while the pitfalls of reality are numerous. In the host countries for example when good will is tinged with paternalism, pity or a bad conscience, the backlash is not long in coming. For it is not a matter of assistance, but of rights, justice and equality.

Lastly, on the social level, it is easy to manipulate feelings, especially in this area. Solidarity has often been challenged, at times when feelings of insecurity were exacerbated and scapegoats suggested, or when louder voices called for national integrity, protectionism or priority for the indigenous population. Hence good arrangements need the support of firm resolution and an objective knowledge of oneself and others if they are not to disappear when difficulties emerge.

Methodologically, this can be achieved, for example through the reciprocal study of the cultural filters, the "lenses" specific to each culture, through which the members of different communities perceive reality, and through the comparison of different points of view and the study of mutual images. Several types of aids can be used, for example administrative documents, which are not easy to understand at first and which typify the modes of social communication, the media and the press, which make it possible to study how the different communities perceive and report reality, school books, tourist guides, etc.

In a multicultural context, a study of the family trees of a group of trainee teachers (and their tutors) can be a useful introduction to a discussion on migration by showing how much each of us is concerned by migration and what are the objective and subjective repercussions of migration on one's own situation and perception of things;

— *methodological tools* which give the teacher the means to transfer this approach to his classroom practice.

There is much to be learned in this respect from the theory of discovery learning, the communicative approach to language teaching and the methodologies which emphasise pupil-centred learning. Another activity which can be undertaken at this level is the study on the "lenses" specific to the different cultures, contrasting points of view and mutual images. As part of this methodological work, valuable use can also be made of authentic materials, that is, documents which can be used in teaching although they have not been designed for this purpose. Many fields can be explored from an intercultural point of view: language, art history, religion, festivals, the sciences, music, cooking and home economics, sport and physical education, games, etc.

It is very important to adopt an indirect approach to the different cultures. The teacher should not constantly draw attention to the pupils' origins and fix them in a stereotyped representation of themselves (the Italian, the Turk, the refugee, etc.) which most of the time they are trying to make the others forget, especially when they have already experienced a certain rejection, in order to appear like their classmates. It is better to adopt an indirect approach to the different cultures and, using various

teaching aids, to offer all the pupils the opportunity to present different cultural expressions in a favourable light without imposing them, like stigmata, on any particular group. A discovery with less personal significance will give the child a greater chance—and sufficient time—to find his bearings in relation to his various life experiences, to absorb them and choose his own identificational references;

— *teaching resources*, examples of documents for the class, as a tangible expression of these methodologies. They may take the form of fact sheets, pictures, wall charts, anthologies, authentic material and various kinds of literature which the pupils can examine for themselves.

Teachers also need to be taught to take advantage of the numerous resources available and to stock game collections and toy libraries and resources centres with documents that can be used in an intercultural perspective. Access to these should be made easier for teachers and both they and the pupils should be encouraged to use them.

Lastly, teachers should be encouraged to take advantage, together with their pupils, of the resources available in the community such as museums, exhibitions, public libraries, cinemas, cultural events, etc. and the opportunities, opened up by inter-school correspondence (even for the youngest children, with drawings, photographs and cassettes), study tours and pupil or class exchanges.

CONCLUSION

1. *Interculturalism, words and recommendations*

"Intercultural" is a word, as I stated in the foreword to this summary.

A prolific word even which, through all these pages, has generated many other words and proposals, many suggestions and lines to follow.

What is the good of words, words and more words, except for those who wish to wallow in illusion and remain content with exhortations?

Make no mistake about it!

Just as interculturalism is a dialectical process, so the relationship between words and action is a dialectical relationship.

But people are often reluctant to recognise the complexity of reality, the multiple interactions of which it is composed in the present and which link it to the future and to the past.

Words have their place in this process of building reality, and for several reasons.

They are themselves an act, for speaker and listener, for writer and reader, insofar as they bear witness to a choice, a specific way of tackling reality.

They are also instruments of direct or indirect communication, whose effects can be prolonged by the memory, graphic transcription and reading or the modern methods of recording for later transmission and reception. They are also a stimulus to action. Reality can be perceived only through a number of images or representations of the world formed in the mind. But it is also true that human beings have a tendency to make the world match their perceptions of it. Thus to define interculturalism is to shed light on a course of action, while in attributing a positive value to intercultural relations one is already half way towards achieving this result in practice in everyday life.

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Words also have an undeniable power of legitimation. That which is not expressed in words remains in the dark and unrecognised. That which is said is brought to life.

Life is creativity. This means that, once spoken, words no longer belong to the speaker. They are subject to interactions and may or may not be "seized" by the present or potential listeners, who are just as responsible as the speaker for their reception of the message.

It is in the light of all these different considerations that the reader is invited to approach not only the preceding summary but also the recommendation of the Committee of Ministers which appears below.

The recommendation is an act which forms an integral part of a particular chronological sequence some elements of which have been described, and which is linked to formal agreements. It has been approved by the different member states and, accordingly, legitimised.

This is not the place to describe in detail the impact already achieved by the Council of Europe's work on intercultural education, particularly Recommendation No. R (84) 18 of the Committee of Ministers to member states on "the training of teachers in education for intercultural understanding, notably in a context of migration". But already some governments have adapted their legislation or stepped up their activity, schools have rethought their relationships with emigrant communities or those who have returned to the country of origin, movements are able to point to the example set by the Council of Europe to justify their appeals and action for greater openness to others, while local or international associations for the promotion of intercultural education are being created.

But that is not the end of the story. Recommendation No. R (84) 18 is an instrument of communication, a text to stimulate action, and is now available for governments, institutions, communities or individuals to read and consult. It is up to them (you) to act, to learn from experience, to innovate, to create and to continue the story.

2. *Recommendation No. R (84) 18*[1] *of the Committee of Ministers to member states on "the training of teachers in education for intercultural understanding, notably in a context of migration", (adopted by the Committee of Ministers on 25 September 1984 at the 375th meeting of the Ministers' Deputies)*

The Committee of Ministers, under the terms of Article 15.*b* of the Statute of the Council of Europe,

1. Having regard to the European Cultural Convention;

2. Recalling:

— its Resolution (70) 35 on "School education for the children of migrant workers",

— its Declaration regarding "Intolerance—a threat to democracy" (14 May 1981);

3. Bearing in mind Resolution No. 1 (1983) of the Standing Conference of European Ministers of Education, on "Migrants' education";

4. Noting Recommendation 786 (1976) of the Consultative Assembly of the Council of Europe on "The education and cultural development of migrants";

5. Considering that the societies with multicultural features created in Europe by the population movements of recent decades are an irreversible and generally positive development, in that they may help to further closer links between the peoples of Europe as well as between Europe and other parts of the world;

6. Considering that flourishing relations in all fields require a fuller understanding of the cultures and ways of life of other peoples, as well as, in the event, of their common cultural heritage;

7. Considering that the presence in schools in Europe of millions of children from foreign cultural communities constitutes a source of enrichment and a major medium-and long-term asset, provided that education policies are geared to fostering open-mindedness and an understanding of cultural differences;

8. Considering the essential role of teachers in helping such pupils to integrate into school and society as well as in developing mutual understanding;

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1. When this recommendation was adopted, the Representative of the United Kingdom, in application of Article 10.2.*c* of the Rules of Procedure for the meetings of the Ministers' Deputies, reserved the right of her government to comply with it or not.

9. Considering it is necessary to prepare teachers for this important task;

10. Considering that, in order to fulfil this task, the training given to teachers should equip them to adopt an intercultural approach and be based on an awareness of the enrichment constituted by intercultural understanding and of the value and originality of each culture;

11. Considering that this intercultural approach should be adopted by all teachers in host countries and countries of origin alike, because it concerns all children;

12. Considering, too, that teachers issuing from migrant populations are particularly suited to creating with their pupils an educational process which takes account of the interaction of the features of their cultures of origin and of their host milieu,

I. Recommends:

A. *that the governments of member states* (within the context of their educational and legislative systems and their policies and available resources)

1. make the intercultural dimension and the understanding between different communities a feature of initial and in-service teacher-training, and in particular:

1.1. train teachers in such a way that they:

— become aware of the various forms of cultural expression present in their own national cultures, and in migrant communities;

— recognise that ethnocentric attitudes and stereotyping can damage individuals and, therefore, attempt to counteract their influence;

— realise that they too should become agents of a process of cultural exchange and develop and use strategies for approaching, understanding and giving due consideration to other cultures as well as educating their pupils to give due consideration to them;

— become aware of social exchanges existing between the country of origin and the host country not only in the cultural field but also in their historical dimension;

— become conscious of the economic, social, political and historical causes and effects of migration;

— become conscious too of the fact that the active participation of migrant children in two cultures and their access to intercultural under-

standing depend, to a great extent, on conditions of stay, work and education in the host country;

1.2. put at the disposal of student teachers and teachers all useful information on the cultures of countries of origin (for host countries) and of the host countries (for countries of origin);

1.3. make teachers and pupils more receptive to different cultures by, *inter alia*, incorporating into teacher-training the use of authentic materials[1] and artefacts in the classroom, thus enabling them to see their own culture in a new light;

1.4. help student teachers and teachers to understand and appreciate educational approaches other than those in their own countries;

1.5. make student teachers and teachers aware of the importance of direct contacts between school and parents (especially migrants) and train them to establish and maintain such contacts;

2. encourage the development and use of appropriate materials to support the intercultural approach in the training of teachers and in school in order to give a "truer" image of the different cultures of their pupils;

3. as far as possible, encourage the setting up of "intercultural resource centres" in which documents, information and various teaching aids relating to the different cultures concerned would be available, or encourage existing resource centres to act as such;

4. where appropriate, encourage the holding of national and international seminars and courses on the intercultural approach to education for teachers, teacher trainers, administrators and other persons involved in teacher-training, including welfare and labour officers who have close professional relations with migrant families;

5. encourage the setting up of common in-service teacher-training courses for both host country and country of origin teachers as well as the training of teachers from the migrant community itself;

6. where appropriate, foster exchanges of student teachers, teachers and teacher trainers in order to promote better knowledge and understanding of different cultures and education systems;

7. promote the circulation of the material on intercultural education and training developed under the auspices of the Council of Europe;

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1. Any objects or documents which are in common use.

B. *that the governments of countries of origin*

1. provide teachers, before they leave to teach abroad, with sufficient knowledge of the language, culture and way of life of the host society;

2. prepare these teachers to take account of the fact that teaching their mother tongue to migrants' children in host countries requires an appropriate methodology and to act accordingly;

3. prepare these teachers to act also as intermediaries between school and parents in host countries;

4. pay attention, in teacher-training, to the educational problems, including linguistic ones, that can face migrant pupils should they return to the country of origin during their schooling;

C. *that the governments of host countries*

1. include, in teacher-training, appropriate preparation for teaching the host language in a more effective way to children of other linguistic backgrounds and for better understanding the behaviour of pupils from countries where the culture and way of life differ from the host society;

2. where appropriate, endeavour to promote suitable opportunities for student teachers and teachers to acquire a basic knowledge of one of the languages of the countries of origin and to reflect upon this learning process, in order to open their minds to another culture and give them a better understanding of the difficulties experienced by migrant children;

3. where appropriate, give attention to the status of teachers from countries of origin, in accordance with national legislation, and to their role in the school community;

4. offer country of origin teachers training opportunities that will enhance their knowledge and understanding of the language, culture, way of life and education system of the host country;

5. encourage, concurrently, the recruitment of teachers from the migrant community to develop, in school curricula, a pedagogy which integrates cultural and linguistic elements of the country of origin in relation to the history of immigration and the culture of the host society;

II. Instructs the Secretary General to transmit this recommendation to the governments of those states party to the European Cultural Convention which are not members of the Council of Europe.

APPENDIX

PUBLICATIONS OF THE CDCC ON THE TRAINING OF TEACHERS IN THE INTERCULTURAL APPROACH

— Information document on the activities of the Working Group "Training of teachers responsible for the education of migrant workers' children", by M. Rey (DECS/EGT (79) Misc 11 revised)

— The education of migrant workers' children in Europe: interculturalism and the training of teachers, by L. Porcher

— Report of the 2nd European Seminar for teachers on the education of migrants' children: intercultural pedagogy in the field, by L. Porcher, Donaueschingen, 24-28 September 1979 (DECS/EGT (79) 37)

— Report on the 9th European Seminar for teachers on "the education of migrants' children", by M. Hohmann, Donaueschingen, 22-27 September 1980 (DECS/EGT (80) 81)

— Report of the 13th European Seminar for teachers on the training of teachers of the children of migrant workers: cultural values and education in a multicultural society, by J. S. Nielsen, Donaueschingen, 19-24 October 1981 (DECS/EGT (81) 4)

— Dossiers for the intercultural training of teachers:

a. Socio-cultural information on the countries of origin

Cyprus, by A. Karagiorges (DECS/EGT (79) 105)
Finland, by L. Hoffman (DECS/EGT (79) 108)
Greece, by N. Ragoussis (DECS/EGT (79) 113)
Italy, by R. Simone and I. Cervelli (DECS/EGT (79) 114)
Portugal, by "Nucleo de estudos de emigraçao" (DECS/EGT (79) 119)
Spain, by S. Vegas (DECS/EGT (79) 120)
Turkey, by H. Binay (DECS/EGT (79) 125)

b. Socio-cultural information on the host countries

Belgium, by M. Devos (DECS/EGT (79) 103)
Denmark, by K. Struwe (DECS/EGT (79) 106)
France, by M. Huart (DECS/EGT (79) 109)
Federal Republic of Germany, by M. Mellinghaus (DECS/EGT (79) 111)
Luxembourg, by H. Hostert (DECS/EGT (79) 115)
Netherlands, by T. Triesscheijn (DECS/EGT (79) 117)
Sweden, by R. Norberg (DECS/EGT (79) 121)
Switzerland, by A. Jeannin and A. Tchamkerten (DECS/EGT (79) 123)

c. the socio-cultural situation of migrants and their families in the host countries

Belgium, by L. Warzee (DECS/EGT (79) 104)
Denmark, by J. Blum (DECS/EGT (79) 107)
France, by B. Blot (DECS/EGT (79) 110)
Federal Republic of Germany, by G. Mellinghaus (DECS/EGT (79) 112)
Luxembourg, by H. Hostert (DECS/EGT (79) 116)
Netherlands, by T. Triesscheijn (DECS/EGT (79) 118)
Sweden, by B. I. Stockfelt-Moatson (DECS/EGT (79) 122)
Switzerland, by B. Py (DECS/EGT (79) 124)

— Compendium of information on intercultural education schemes in Europe (DECS/EGT (83) 62), by M. Rey, M. Hohmann, F. Wittek, A. Chmielorz, I. Gogolin, B. Norbelie, B. Misirli, R. D. Baynes, H. Binay, M. Huart, P. G. de Gorgerat, L. Mazza, S. Quakernack-Magnin, M. Schubauer Leoni, B. J. L. Papendorp, J. M. F. Teunissen, R. Padrun, S. A. Jonker, R. Nijenhuis, R. van der Velden, M. Feeley

— Course on "The intercultural training of teachers" (Lisbon, 21-24 September 1981)—Report by M. Rey (DECS/EGT (82) 11)

— Symposium on "The intercultural training of teachers" (Aquila, 10-14 May 1982)—Report by M. Rey (DECS/EGT (82) 61)

— The education of migrant workers' children: "The training of teachers"—Final report of the Working party, by M. Rey (DECS/EGT (84) 84)